A

SERMON,

PREACHED BEFORE THE

GOVERNORS

OF THE

Leiceſter GENERAL INFIRMARY:

AT

ST. MARTIN's CHURCH IN LEICESTER,

ON WEDNESDAY, SEPTEMBER 11, 1771.

BY THE RIGHT REVEREND

JOHN LORD BISHOP OF LINCOLN.

PUBLISHED AT THE REQUEST OF THE GOVERNORS.

TO WHICH IS ANNEXED

AN ACCOUNT OF THE BENEFACTIONS AND SUBSCRIPTIONS TO THE INFIRMARY.

LEICESTER:

Printed by J. GREGORY, in the Market-Place.

M.DCC.LXXII.

A

SERMON,

PREACHED BEFORE THE

GOVERNORS

OF THE

Leicester GENERAL INFIRMARY:

AT

St. MARTIN's CHURCH in LEICESTER,

On WEDNESDAY, SEPTEMBER 13, 1771.

BY THE RIGHT REVEREND

JOHN LORD BISHOP OF LINCOLN.

PUBLISHED AT THE REQUEST OF THE GOVERNORS,

TO WHICH IS ANNEXED

AN ACCOUNT OF THE BENEFACTIONS AND SUBSCRIPTIONS TO THE INFIRMARY.

BRITISH MUSEUM

LEICESTER:

Printed by J. GREGORY, in the Market-Place.

M.DCC.LXXII.

A SERMON

Preached at the Opening of the

LEICESTER GENERAL INFIRMARY:

In St. Martin's-Church LEICESTER,

On Wedneſday SEPTEMBER the 11th 1771.

St. MARK. I. 34.

And he healed many that were ſick of divers diſeaſes.

IT is a truth acknowledged and confirmed by the experience of all ages, that the example of eminent and diſtinguiſhed characters has a powerful effect in forming the manners and influencing the diſpoſition of others. Rules, given for the direction of our conduct, however juſt and reaſonable in themſelves, are not found to make ſo laſting an impreſſion, or to carry with them that power of conviction, as when they are expreſſed in action, and ſet before men's view in a living and viſible pattern.

Example operates by a gentle and gradual, but uſually an efficacious manner; it makes its way to the heart by a ſilent, but powerful method of perſuaſion, while it neither endeavours to over-rule our choice by its authority, nor diſguſts us by any pretenſions of ſuperiour wiſdom; while it opens and informs the underſtanding, it likewiſe diſpoſes and inclines the will; and by ſtirring thoſe paſſions, which are the active principles of our nature, it raiſes in us a vigorous ſpirit of emulation, and ſtrongly incites us to the imitation of a conduct, which appears to us ſo engaging and praiſe-worthy.

Let us then reflect, with a due ſenſe of gratitude, on that wonderful diſplay of God's wiſdom and goodneſs, manifeſted to us by the miniſtry of his Son; who condeſcended to lead men to what is right, in a way ſo adapted to their nature, and ſo likely on that account to influence their practice; who, while he inſtructed them in the true foundation and eſſential parts of their duty, encouraged them to the obſervance of it by ſetting before them a living example, and holding up to their view a compleat pattern of obedience.

But ſome prudence and caution are to be uſed in copying after the moſt eminent patterns of virtue in the beſt men, as well as in imitating the extraordinary example, placed before us in the life and actions of Chriſt. Some diſtinguiſhed characters, may attract our admiration, or eſteem, and yet may not

not be proper objects of our imitation. Some inſtances of munificence may juſtly demand our praiſe, and yet not be practicable in our rank and condition of life; not proper for that ſituation in which the Providence of God has placed us, or not conſiſtent with that prudential regard, that we owe to ourſelves and our families; ſo that in ſuch caſes we can only ſtrive to attain the generous principle, from which ſuch noble actions flow, but not be qualified to expreſs it in thoſe particular inſtances, *wherein* it may have been diſplayed by others.

The faireſt patterns of human excellence will in many reſpects be imperfect, or *defective*; there will probably be ſome ſhade of *defect* in the brighteſt parts of their character; all are liable to errors and inadvertencies, to be ſurprized by infirmity, or ſeduced by temptation, or over-ruled by paſſion. But our Saviour's example we may follow with ſecurity and confidence in all ſuch points, as were deſigned for our uſe, or can contribute to our improvement; ſuch as are compatible with the powers that have been given us; and ſuitable to the condition, which has been aſſigned to us.

It has been objected to many lawgivers and maſters of antient wiſdom, that though they gave admirable leſſons of inſtruction to others, yet they were not ſo obſervant of them in their own practice; that though they ſhewed much auſterity in their diet and dreſs, and aſſumed the appearance of much exactneſs and rigour in their behaviour, yet their manners

ners were not always found to correſpond to the ſtrictneſs of their precepts. Now our Saviour in a more particular manner engages our obedience, as he exemplified in his life, what he preſcribed in his laws; as he did himſelf, all that he required others to do, and punctually fulfilled all that righteouſneſs, which he ſo indiſpenſably exacted of his followers.

But here we muſt confine ourſelves to thoſe moral qualities and endowments, which are ſuited to our ſtate, and were intended for our imitation. Though the pattern be in all reſpects compleat, it may not be difficult to be copied in the more intereſting and material parts; though the character be perfect, yet ſome degree of likeneſs may be attained, where the outline is ſo ſtrong, and the features ſo diſtinguiſhable. However we may fail in the meaſure, or fall ſhort in the perfection of goodneſs, which by his ſuperior nature he was enabled to ſhew; yet we may ſafely imitate the main principles of his conduct, his genuine piety, invariable integrity, unaffected humility, but above all, that zealous and diffuſive benevolence, which was ever ready to exert itſelf in all thoſe various acts of mercy, which contribute to the relief and benefit of men.

Nothing indeed can better recommend the uſefulneſs, or more ſtrongly enforce the expediency of ſuch humane inſtitutions, as we are now aſſembled to promote; nothing can put them in a ſtronger light, as worthy in an eminent degree of all our zealous encouragement and ſupport; nothing can be better

fitted

fitted to raiſe in us thoſe friendly affections, which diſpoſe us to ſuch offices of humanity to our indigent and afflicted brethren, than his great and diſtinguiſhed example, who is ſaid "to have gone about all Ga-"lilee, healing all manner of ſickneſs, and all man-"ner of diſeaſe among the people." *Mat.* 4. 23.

Are we to be inſtructed, that a tender ſenſe in feeling and pitying the miſeries of others, is highly becoming the weak ſtate and condition of our being; that to melt at the diſtreſſes of our brethren is not to be eſteemed the mark of a ſoft and effeminate, but rather of a great and generous temper; let us look up to him who ſo tenderly ſympathized with the friends of Lazarus, and ſo pathetically lamented the approaching calamities of Jeruſalem; who was ever ready to relieve miſery under all the variety of ſhapes in which it appeared, and the multiplicity of accidents to which it might be owing.

Are we to be admoniſhed to ſubdue that pride, which the ſuperiour advantages of birth or fortune are apt to produce; and which often is a great hindrance to acts of mercy, when it begets in men a thoughtleſs unconcern or contemptuous neglect of others, or hardens them into an inſenſible and unfeeling temper; let us attend to his example, whoſe condeſcenſion infinitely exceeded any inſtance of humility among men; who when poſſeſſed of ſupreme glory and happineſs, vouchſafed to take upon himſelf for our ſakes all the lowlineſs, the wants, and miſery of our nature. If we are influenced, as we

ought, by duly attending to this ſtriking inſtance of humiliation, can we be moved by any outward diſtinctions of rank or greatneſs to be unconcerned about our afflicted and ſuffering brethren, who were born in the ſame helpleſs ſtate and natural equality of condition, are actuated by the ſame hopes and deſires of happineſs, are endowed with the ſame powers and capacity, and partakers of the ſame common nature with ourſelves?

Are we well-diſpoſed, but indolent and inactive in the various offices of humanity? let us be quickened and animated by his gracious example, who went about doing good, who not only employed the opportunities that offered, but ſought occaſions of being uſeful to others; who devoted one great part of his employment to the generous purpoſes of benevolence, expreſſed in the different ways of giving ſight to the blind, or information to the ignorant, of reclaiming the vicious, or healing the diſtempered: who aimed with unwearied aſſiduity to remove every obſtruction to human happineſs, to cure the moral as well as natural infirmities of men, and "bring them to a perfect ſoundneſs in mind and body."

Chriſt aſſumed our nature under the ſuffering and indigent circumſtances of it, that he might be more ſenſibly touched with the feeling of our infirmities; that he might exemplify in his own conduct the various acts of compaſſion which he had ſo ſeverely experienced the want of; that he might take a

more tender and affecting part in the removal or relief of all thoſe calamities, to which our nature in its loweſt ſtate of diſtreſs is ſubject. By this means, he has recommended in the ſtrongeſt manner the afflicted and the miſerable to the attention and pity of ſuch, as are in a capacity to aſſiſt them; he has deputed them to receive our good offices in his ſtead, and will accept ſuch ſervices, as done to himſelf.

Now we may improve in ourſelves this general principle of benevolence, without having it in our power to extend it to the ſame caſes, or apply it in the ſame manner, in which our ſaviour was enabled to do. The difference of our ſituation is ſuch, that it would be in us, often an improper, ſometimes a preſumptuous attempt to aim at expreſſing it in the ſame way, or carrying it to the ſame degree of perfection. His extraordinary powers and character enabled him to give relief and aſſiſtance to the diſtreſſed in ſuch a meaſure, as far exceeds the limits of our capacity, and therefore cannot be reaſonably expected from us, or make any part of our duty.

This imperfect repreſentation may be ſufficient to ſhew, what advantage we may reap from a careful peruſal of Chriſt's hiſtory, as contained in thoſe authentic memorials, which remain, of his life and actions. It may ſatisfy us, that thoſe who treat theſe ſacred writings with neglect, as undeſerving of their regard or attention, act an imprudent as well as

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ungrateful part; for it will appear from an impartial and conſiderate ſurvey of the goſpel, that to tranſcribe into our lives, the admirable pattern, ſet before us in our lawgiver, as well as to pay a uniform obedience to his laws, will be the beſt means of improving ourſelves in all that is excellent and praiſeworthy; and that we cannot in a better manner attain the genuine ſpirit of our religion, or the true temper of benevolence to our fellow-creatures, than by faithfully endeavouring, that "this mind may be in us, which was alſo in Chriſt Jeſus." *Phil.* 2. 5.

But in no part of our conduct ſhall we be more improved by following the gracious example of our maſter, than in a diſpoſition to forward every humane and charitable deſign. Such (in an eminent degree) is this benevolent inſtitution, which we are now met to encourage and ſupport. The chief intention of *this* is to do, what *He* we are told was conſtantly employed in doing, "to heal all manner of ſickneſs, and all manner of diſeaſe." We cannot indeed effect this as he did, in an inſtantaneous manner; we cannot remove an inveterate diſtemper by a word or a touch; but we may contribute to its cure or relief, by the uſe of thoſe means, which providence has put in our power, and by the ſkilful application of ſuch remedies, as nature has provided, or human art invented.

Our Being, by the very conditions under which it is held, is made liable to many diſorders and caſualties, which no care can always prevent or prudence

guard

guard againſt; under theſe unfortunate accidents, the ſufferers are often diſabled from enjoying the comforts of life themſelves, or contributing to the enjoyment of them in others. The hand of the ſkilful could often remove, uſually alleviate theſe maladies: but the indigence of the unhappy objects frequently puts it out of their power to call in the aſſiſtance of art, or apply the ſalutary aids of medicine. So that under theſe ſad circumſtances of diſtreſs, they muſt either be left to languiſh under the lingering torments of an obſtinate diſeaſe, or be tempted to have recourſe to ſuch adventurers, who having had no regular means of improving themſelves in the knowledge of what they undertake, have learnt by bold pretences to practice upon the credulity of the people. But under the management of theſe humane and charitable eſtabliſhments the beſt proviſion is made for the cure of theſe various maladies, and relief is given, or health reſtor'd, in the moſt expeditious, frugal, and efficacious manner.

Theſe charitable Foundations were firſt rais'd and eſtabliſhed in our ancient and flouriſhing Metropolis; but they have there of late years been ſo much enlarg'd and multiply'd, as to extend their care and adminiſter relief to almoſt every kind of diſtreſs and calamity, to which the poor and laborious part of a great commercial city is ſubject. Some of theſe plans, deſigned with ſo much goodneſs and conducted with ſo much wiſdom, carry with them ſuch apparent marks of uſefulneſs, and have been found

helpful to ſo many of our ſuffering brethren, as to have given birth, in ſeveral counties, to inſtitutions of a ſimilar nature, many of them formed on much the ſame model, all of them deſigned to carry on the ſame humane purpoſes. Theſe have met with ſuch general approbation, and have been nouriſhed by ſuch plentiful ſtreams of bounty, as to have produced the moſt beneficial effects, and relieved an aſtoniſhing number of pitiable objects.

And here let me not paſs over ſo proper an occaſion of doing juſtice in this reſpect to the age and country, in which we live. Let us charitably hope, that its vices are not ſo great or general, as the ſplenetick may apprehend, or the moroſe repreſent them. But whatever vices we may have, the want of pity to our afflicted brethren is certainly not one of them. We have confeſſedly taken away the reproach, ſo often thrown on our proteſtant communion, of not giving proper encouragement and aſſiſtance to publick works of charity. This age has been, in an eminent and diſtinguiſhed manner, induſtrious in appointing, and generous in ſupporting a variety of inſtitutions, formed upon different plans, and with different views, but all of them agreeing in the principal intention, all of a humane and charitable nature.

Let it not then be ſaid, for it cannot be ſaid with truth, (though much wicked induſtry has been uſed to propagate this with other ſhameleſs abuſes) let

it not be ſaid or thought, that the great and the wealthy are regardleſs of the neceſſities, or unconcerned about the miſery of their inferior brethren; the contrary ſtands recorded in ſuch plain and legible characters, as can hardly be miſtaken; many houſes of mercy for the reception and cure of the diſeaſed or the maimed, have been erected in different parts of the kingdom; and they could not have been erected, unleſs perſons of fortune and rank had given them encouragement and aſſiſtance. They indeed have ſhewn uncommon zeal in promoting, and aſſiduity in carrying on, and munificence in ſupporting theſe kind receptacles for the poor, when aggrieved by ſickneſs or oppreſſed by caſualties; all of which were intended for their relief and benefit, all of which have been found in effect to have greatly relieved and benefited numbers of our ſuffering fellow-creatures.

It will not then, I preſume, be neceſſary to prove or vindicate the general utility of ſuch publick eſtabliſhments; it is clearly ſeen, and ſufficiently acknowledged; the experience of half a century in ſome, of many years in moſt places where they have been ſettled, has convinced every conſiderate perſon of their expediency. To give health to the ſick, and vigour to the feeble, to reſtore the maimed to the uſe of their limbs, and the diſtempered to the benefit of their induſtry, is indeed not only to remove the diſtreſſes and relieve the wretchedneſs

of

of our poor brethren; it is to contribute greatly to the general good; it is clearly to promote the publick ſervice by recovering the helpleſs, by reſtoring the laborious part of mankind to their proper ſphere of activity, and putting them again into a capacity of being uſeful members of the community.

I will only add one plain and compendious argument, which is open to all underſtandings, and wants I think no farther illuſtration; the aſtoniſhing numbers of above 200,000 of our neceſſitous and afflicted brethren, have all of them been received and aſſiſted, moſt of them reſtored to eaſe and health, in * only one of the great infirmaries in the city. This ſingle fact, eſtabliſhed beyond a doubt, and ſupported by unqueſtionable evidence, will plead in behalf of theſe foundations with a more powerful eloquence, will carry with it more weight and ſtrength of perſuaſion, than the tongue of the ableſt ſpeaker, or the moſt finiſhed diſcourſes on the wiſdom and utility of theſe inſtitutions.

In theſe not only ſuitable medicines and advice, proper food and attendance are provided for the ſick, the maimed or thoſe who are afflicted by any curable diſorder, but care is taken that theſe medicines are well prepared and good in their kind, that they are applied by men of ability and experience in their profeſſion; and all theſe advantages are promoted and

* See the account of patients in the Weſtminſter Infirmary.

and helped forward by careful attention, by ſuitable regimen, air and cleanlineſs, and every other accommodation, which by giving eaſe to the body or comfort to the mind, may contribute to the more ſpeedy and effectual recovery of the patients.

What a mighty encouragement muſt it be to ſuch as are charitably diſpoſed, to reflect, that whatever they may think proper to contribute to the help of their ſuffering brethren, will be duly and certainly applied to the uſe, for which they intended it; that it will under the prudent and careful direction of thoſe, who have undertaken the adminiſtration of this charity, undoubtedly anſwer their merciful deſign in beſtowing it; and that it will be the means of conveying benefit and giving relief to a much greater number, than by any other manner, in which their compaſſion to their afflicted neighbours could be expreſſed.

Let us then my brethren, imitate to the beſt of our power, in all ſuch acts of humanity as were intended for our imitation, the gracious example, ſet before us by the author of our faith. The charitable deſign now before us, we have the ſtrongeſt inducements to encourage from the eſtabliſhed credit, from the extenſive uſe, from the known ſucceſs of ſuch inſtitutions: We have all poſſible reaſon to believe, that this will be conducted with as much care and prudence, and will anſwer all the benevolent purpoſes, for which it is deſigned, as effectually as the others have done: and we have a moſt powerful

motive from the ſhort, but engaging declaration of our maſter, which belongs to this, as well as all other expreſſions of our mercy to the diſtreſſed, that they ſhall be accepted and rewarded, as if beſtowed on himſelf; "Inaſmuch (ſays he with peculiar benignity and condeſcenſion) as ye have done it to one of the leaſt of theſe my brethren, ye have done it unto me." * And God grant that all of us, through the aſſiſtance of his good ſpirit, may ſo learn the genuine temper of our religion, that we may be thus accepted by our gracious maſter.

* *Matt.* 25, 40.

F I N I S.

N. B. There are ſeveral ſmall ERRATA, which the reader will be pleaſed to correct; the author could not attend the Preſs, and his hand-writing in thoſe places might be eaſily miſtaken.

Several words are printed in Italicks, which were not intended to be ſo; as in p. 5, 8.---*what* is in ſeveral places printed for *which*, as in p. 5, 7.---In page 5, l. 12, after the word *temper* ſhould be put an interrogation point (?) as alſo in l. 25, after the ſame word; and in p. 6, l. 11. after *humanity* ? ---- p. 6, the laſt word for *mote* read *mere*.---p. 7. the letter c in *act* is lett out in the laſt line.---p. 12, for *numbers* read *number*.

BRITISH MUSEUM

AN ACCOUNT OF THE BENEFACTIONS AND SUBSCRIPTIONS, TO THE Leiceſter GENERAL INFIRMARY:

BENEFACTIONS.

	£.	S.	D.
A			
Sir Huckburgh Aſhby Eſq; *Quenby*, —	300	0	0
Mrs. Dorothy Aſhby, *Quenby*, —	50	0	0
A Diſſenting Miniſter, collected amongſt his Congregation —	22	10	0
B			
The Rev. Dr. Rich. Bentley, *Nelſton*, —	50	0	0
Thc. Babbington Eſq; *Temple*, near Rothley	10	10	0
Mrs. Babbington, — — —	10	10	0
Tho Boothby Eſq; *Marſton* — —	20	0	0
William Burleton Eſq; *Recorder of Leiceſter*,	5	5	0
Mrs. Bewick, *Hallaton*, — —	5	5	0
Rev. Mr. Burnaby, *Baggrave* —	50	0	0
C			
Joſeph Cradock, Eſq; *Leiceſter*, — —	100	0	0
Mr. Clay, *London*, — —	10	0	0
The late Mrs. Clarke, *Roehampton* —	5	5	0
D			
Sir Wolſtan Dixie, Bart. — —	100	0	0
John Darker, Eſq; *London*, —	300	0	0
The late Mr. Dudley, *Nuneaton*, by Will,	80	0	0

1119. 5. 0

	£.	S.	D.
F			
The late Mr. Thomas Farmer, *Leiceſter* —	10	10	0
G			
Mr. John Grew, *late of Leiceſter*, —	5	5	0
Rev. Mr. Gamble, Vicar of *Great-Aſhby*, —	10	10	0
Great-Glen Pariſh — —	13	0	9
Rev. Mr. Grape, — —	1	1	0
H			
Edward William Hartopp, Eſq; *Little-Dalby*,	20	0	0
Market-Harborough Pariſh, — —	25	17	3
J			
Charles Jennens Eſq; *Gopſal*, —	100	0	0
K			
Anthony James Kecke, Eſq; *Stoughton-Grange*	300	0	0
Ditto by his Mother's Will, —	500	0	0
L			
Rev. Mr. Lonſdale, — — —	5	5	0
Rev. Mr. Langford — — —	1	1	0
P			
Sir John Palmer, Bart. — —	300	0	0
William Pochin, Eſq; *Barkby*, —	100	0	0
Charles James Packe, Eſq; *Preſtwould* —	100	0	0
Samuel Phillips Eſq; *Garrendon*, —	50	0	0
Thomas Peach, Eſq; *Dingley*, — —	30	0	0
Mrs. Catherine Palmer — —	21	0	0
R			
Sir George Robinſon, Bart. —	100	0	0
S			
James Sanderſon Eſq; *Bitteſwell*, —	20	0	0
Saddington Pariſh, — —	6	14	6
V			
Harley Vaughan Eſq; —	5	5	0
W			
	1725.	9.	6
	1119.	5.	0
	2844.	14.	6

W

	£.	S.	D.
Mrs. Anne Wigley, *Scraptoft*, — —	20	0	0
Richard Walker, Esq; *Leicester*, — —	52	10	0
Mr. John Willows, *Leicester*, — —	5	5	0

Y

Edward Rooe Yoe Esq; *Normanton-Turvile* —	30	0	0
	107	15	0

107. 15. 0
2844. 14. 6
2952. 9. 6

ANNUAL SUBSCRIPTIONS.

☞ *Those mark'd Thus *, are Dead.*

A

MRS. Ashby, of *Queniby*, — —	5	5	0
* Thomas Ayre, Esq; *Gadsby*, —	3	3	0
John Ayre, Esq; *Tilton*, — —	2	2	0
William Ayre, Esq; *Tilton*, — —	2	2	0
Thomas Allen, Esq; *Cussington*, —	2	2	0
Dr. Thomas Arnold, *Leicester*, — —	2	2	0
Rev. Mr. Aldwinkle, *Kettering*, —	1	1	0

B

Joseph Bunney, Esq; *Leicester*, —	10	10	0
William Burleton, Esq; Recorder of *Leicester*,	3	3	0
Benjamin Bewick, Esq; *Hallaton*, —	3	3	0
Mrs. Burnaby, *Baggrave*, — —	3	3	0
Thomas Boothby, Esq; *Marston*, —	2	2	0
Mrs. Elizabeth Bewick, *Hallaton*, —	2	2	0
Charles Barwell, Esq; *Leicester*, —	2	2	0
Mr. Robert Bass, *Leicester*, —	2	2	0
Mr. John Barwell, *Leicester*, —	2	2	0
Mr. John Brewin, *Leicester*, —	2	2	0
Mr Simeon Brewin, *Leicester*, —	2	2	0
Mr. Thomas Bentley, *Leicester*, —	2	2	0
Mr. John Benton, *Harborough*, —	2	2	0
Rev. Mr. Bickham, *Loughborough*, —	2	2	0
Rev. Mr. Brown, *Burrow*, —	2	2	0
Mr. Robert Brewin, *Leicester*, —	2	2	0
Thomas Babington, Esq; *Temple*, near *Rothley*,	1	1	0
Mrs. Babington, — —	1	1	0
Rev. George Baddeley, *Markfield*, —	1	1	0
	66.	3.	0

	£.	s.	D.
C			
Sir Thomas Cave, Bart.	10	10	●
Joſeph Cradock, Eſq; *Gumbley*,	10	10	●
Joſeph Cradock, Eſq; *Leiceſter*,	3	3	0
Mr. Henry Coleman, *Harborough*,	3	3	0
Mr. Henry Coleman, *Leiceſter*,	3	3	0
Rev. George Coulton, *Evington*,	2	2	0
Mr. Alderman Chambers, *Leiceſter*,	2	2	0
Mr. Jonathan Chettle, *Leiceſter*,	2	2	●
Mr. William Chamberlain, *Leiceſter*,	2	2	0
Mr. John Coltman, of the *Newark*, *Leiceſter*,	2	2	●
D			
The Earl of Denbigh,	21	●	●
The Counteſs of Denbigh,	10	10	0
Sir Wolſtan Dixie, Bart.	10	10	0
Mr. Edward Davie, *Leiceſter*,	2	2	0
Rev. Mr. Davenport, *ditto*,	2	2	0
Rev. Mr. Dickinſon, *Pickwell*,	2	2	0
E			
Rowland Eyre, Eſq; *Eaſtwell*,	5	5	0
F			
William Fortrey, Eſq; *Gelby*,	5	5	0
Napthali Frank, Eſq; *London*,	3	3	0
Mr. Alderman Fiſher, *Leiceſter*,	2	2	0
Richard Farrer, Eſq; *Harborough*,	2	2	0
Mr. Thomas Flude, *Willoughby Waterleſs*,	2	2	0
Rev Mr. Fenwick, *Hallaton*,	2	2	0
Edmund French, Eſq; *Harborough*,	2	2	0
Mr. Jonathan Foſter, *Ayliſton*,	2	2	0
Rev. Mr. Frewin, *Sapcoate*,	2	2	0
G			
The Hon. Booth Grey, Member for Leiceſter,	5	5	0
Richard Garle, Eſq; *Leiceſter*,	5	5	0
Mr. Alderman Gamble, *Leiceſter*,	4	4	0
Mr. Alderman Guthridge, *ditto*,	2	2	0
Rev. Mr. Greenaway, *Nether Broughton*,	2	2	0
Rev. Mr. D. Gamble, *Great-Aſhby*	2	2	0
Mrs. Martha Mary Gamble, *Willoughby Waterleſs*,	2	2	0
Mr. Thomas Goſſip, *Leiceſter*,	2	2	0
	142.	16.	0
	66.	3.	0
	209.	19.	0

	£.	s.	d.
Richard Green, Eſq; *Rowlſton*,	2	2	0
Rev. Mr. Green, *Walton Super Wouldt*,	1	1	0
Mr. John Gregory, *Leiceſter*,	1	1	0
H			
The Earl of Huntingdon,	20	0	0
John Hungerford, Eſq; Dingley,	5	5	0
Charles Heſilridge, Eſq; *Noſeley*,	5	5	0
Hinckley Pariſh,	5	5	0
Sir Charles Halford, Bart.	5	5	0
William Heyrick, Eſq: of the *Frith*,	3	3	0
Arthur Heſilridge, Eſq; *Kibworth*,	2	2	0
Edward William Hartopp, Eſq; *Little Dalby*,	2	2	0
Rev. Edward Heathcote, *Narborough*,	2	2	0
* Rev. Dr. Hutchinſon, *Claybrooke*,	2	2	0
Mr. Thomas Holled, *Lutterworth*,	2	2	0
Mr. Hopkins, Druggiſt, *London*,	2	2	0
Rev. Dr. Heathcote, *Sileby*,	2	2	0
Rev. Dr. Hurd, *Thurcaſton*,	2	2	0
——— Hanbury, Eſq; *Kelmarſh*,	3	3	0
Rev. Mr. Hunt, *Buſhby*.	2	2	0
Mrs. Hodgkin, *Leiceſter*,	1	1	0
I			
Charles Jennens, Eſq; *Gopſhall*,	10	10	0
Thomas Jee, Eſq; *Leiceſter*,	3	3	0
Rev. Mr. Jenner, *Claybrooke*,	2	2	0
Sir Edmund Iſham, Bart.	2	2	0
L			
Right Rev. the Lord Biſhop of Lincoln,	5	5	0
Lutterworth Pariſh,	3	3	0
Rev. Mr. Liptrott, *Broughton*,	2	2	0
Mr. Joſeph Lobb, *Leiceſter*,	2	2	0
M			
His Grace the Duke of Montagu,	20	0	0
The Right Hon. Lord Viſcount Maynard,	10	10	0
Rev. Dr. Morgan,	3	3	0
Rev. Mr. Marriott, *Cotteſbach*,	3	3	0
Rev. Mr. Major, *Laughton*,	2	2	0
Thomas Major, Eſq; *Harborough*,	2	2	0
Mr. John Moore, and Co. *Leiceſter*,	2	2	0
Mr. William Mattocks, *ditto*,	1	1	0
G			**N**
	146.	1.	0
	208.	19.	0
	355.	0.	0

	£.	s.	D.
N			
* George Neville, Esq; *Holt*,	10	10	0
Rev. Dr. Noel, *Kirkby*,	3	3	0
* Mrs. Newton, *Leicester*,	2	2	0
Mrs. Sarah Norton, *ditto*,	2	2	0
O			
Mr. Alderman Oliver, *Leicester*,	2	2	0
Mr. Peter Oliver, *ditto*,	2	2	0
Mr. Alderman Orton, *ditto*,	2	2	0
Rev. Mr. John Orton, *Rearsby*,	2	2	0
P			
Samuel Phillips, Esq; *Garrendon*,	10	10	0
Henry Palmer, Esq; *Wanlip*,	10	10	0
Lady Palmer,	5	5	0
* The late Tho. Peach, Esq; *Dingley*, by Will	5	5	0
Rev. Dr. Parry, *Harborough*,	3	3	0
* Mr. Alderman Phipps, *Leicester*,	5	5	0
Mr. Thomas Pares, *ditto*,	3	3	0
Mrs. Palmer,	2	2	0
R			
The Earl of Radnor,	5	5	0
Rogers Ruding, Esq; Receiver General for Leicestershire,	5	5	0
William Reeve, Esq; *Melton Mowbray*,	3	3	0
Mr. Matthew Reid, *Leicester*,	2	2	0
S			
The Earl of Stamford,	20	0	0
John Simpson, Esq; *Leicester*,	5	5	0
The Hon. Robert Shirley, Esq;	3	3	0
——— Southwell, Esq; *Belgrave*,	2	2	0
Rev. Nicholas Simons, *Leicester*,	2	2	0
Mr. William Stephens, *ditto*,	2	2	0
Rev. Mr. Simmonds, *ditto*,	2	2	0
Mr. Nathaniel Simpson, *ditto*,	2	2	0
Mr. William Simpson. *ditto*,	2	2	0
Mr. Alderman Sutton, *ditto*,	2	2	0
Mr. Ellis Shipley, *ditto*,	2	2	0
Mr. Holled Smith, *Lutterworth*,	2	2	0
Mr. Jonathan Simons, *Leicester*,	1	1	0
	135.	10.	0
	355.	0.	0
	490.	10.	0

				L.	S.	D
T						
Mr. Anthony Topham, *Leiceſter*,	—	—		2	2	0
Miſs Topp, *ditto*,	—	—	—	2	2	0
Mr. Samuel Topp, *ditto*,	—	—		2	2	0
V						
Harley Vaughan, Eſq; *Leiceſter*,	—	—		2	2	0
Thomas Vowe, Eſq; *Hallaton*,	—	—		2	2	0
Mr. William Vann, Junior, *Belgrave*,	—			2	2	0
W						
Right Hon. the Lord Viſcount Wentworth,		—		15	15	0
Mrs. Wigley, *Scraptoft*,	—	—		10	10	0
Mrs. Ann Wigley, *ditto*,	—	—		2	2	0
Nathan Wrighte, Eſq; *Brookeſby*	—	—		5	5	0
Rev. Mr. Chriſtopher Hatton Walker, *Harboro'*				2	2	0
Mr. Wartnaby, *ditto*,	—	—		2	2	0
Rev. Mr Wyn, *Gumbley*,	—	—		2	2	0
Rev. Mr. Worthington, [redacted] *Leiceſter*,				2	2	0
Y						
Edward Rooe Yoe, Eſq; *Normanton-Turvile*,		—		3	3	0
				57.	15.	0
				490.	10.	0
				548.	5.	0

F I N I S.

T

V

IV

V

P R I N T E D.